OUR FATHERLESS ONES.

"Thou Art the Helper of the Fatherless."—Psalm 10:14.

VOL. 21. NO. 6. BARIUM SPRINGS, N. C., THURSDAY, APRIL 9, 1914. PRICE $1 A YEAR.

News Gleaned FROM Orphanage Papers.

Under this heading we hope to print from week to week such news items as may appear in our orphanage exchanges that will be of interest to the readers of this paper. Some of our orphanage papers occupy select places in the very front rank in the newspaper world, and are treasured by their thousands of readers. Charity and Children, for instance, the paper published by the Thomasville Baptist Orphanage, is proud of a subscription list of seventeen thousand readers. Every word it contains is worth reading, and it readers are not confined to the Baptist church altogether, for we know of some Presbyterians that take Charity and Children regularly, and others borrow it from their Baptist neighbors. There are other orphanage papers fully as good as Charity and Children, in their way, but none quite so successful, and so widely appreciated by the church of which it is a part. The idea is, therefore, after giving our friends all the news about this institution, to select such clippings from the other orphanage papers as will prove interesting and serve to post our own subscribers as to how the work is carried on in other institutions.

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Not Ahead of Connie Maxwell

It is somewhat of a coincidence that the graduating classes for 1914 at both Connie Maxwell and Barium Springs (N. C.) should be composed of the same number—six girls and one boy. Our Fatherless Ones says theirs is one of the largest and most promising classes ever graduated at Barium. The same seems to be true at Connie Maxwell.—The Connie Maxwell.

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Noble Woman Passes.

Mrs. Mills, widow of the late J. H. Mills, who founded the orphanage at Oxford, and the Baptist Orphanage at Thomasville, died last week at her home at Thomasville. It will be remembered that we had a splendid sketch of the late J. H. Mills, by former Editor Hill, in this paper several weeks ago.

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Remember the Orphans in Your Will

It would be easy for many persons who cannot make a large gift in cash to set aside a tract of land and make it by will to the Orphanage. This would give the person life-long use of the land and would guarantee that after death it would be used in a most profitable way. We have had one or two wills of this character made and it seems to us a most excellent plan to be adopted by persons in good circumstances, and a means whereby they could help a great and important work.—The Connie Maxwell.

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At Oxford this Year

Superintendent R. L. Brown and his force of workers at the Institution are looking forward with the keenest of interest to the approaching session of the Tri-State Conference of Orphan Asylum Superintendents which meets with us this year. For some time, this has been the absorbing topic of conversation and everything is being thought of to make the stay of the visitors a pleasant as well as a profitable one.—Orphans' Friend and Masonic Journal.

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Ground Broken For Babies Cottage.

Ground was broken the other day for the "Babies' Cottage" authorized at the recent session of the grand lodge and the work of excavation for the basement has been going along very nicely. A number of teams has been busy getting out the soil and the ground will soon be in readiness for actual work of construction. There has been some trouble in getting the material ready and it has not yet arrived though it was contracted for to be delivered the first of March.—Orphans' Friend and Masonic Journal.

Same Here

We have had a number of sweet girls graduate from the Orphanage, but precious few boys. The girls are as a rule, better stickers than the boys, who give up their education in order to make a little money.—Charity and Children.

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Raising Own Teachers

We are raising our own teachers these days. The present Senior Class contains good material in it. We advise all of our girls, whenever they can do it to take a course at Winthrop College Normal.—Our Monthly.

* * * *

Dr Jacobs welcomed by all

It will be a great pleasure to us all to welcome Dr. Jacobs of the Thornwell Orphanage into North Carolina at our Tri-State Conference. Dr. Jacobs sometimes cracks a joke at the expense of the Tar Heels, but he has great admiration of North Carolina, and thinks the orphanage work is better organized here than in any other state.—Charity & Children.

YOU AND I.

If men would cease to worry
And women cease to sigh,
And all be glad to bury
Whatever has to die;
If neighbor spoke to neighbor
As love demands of all,
The rust would eat the saber,
The spear stay on the wall;
Then every day would glisten,
And every eve would shine,
And God would pause to listen,
And life would be divine.

---Author unknown

The New Age

It is the hour before the dawn. Here and there some singer, a prophet voice, tells of the coming morn. The mass of men do not know, for they yet sleep, but one by one they awaken and, as with an inward eye, see the first signs of the daybreak.

In the long night of history a decade is as an hour, a day as a second. The great clock of time ticks on. The light grows. Now and again some new voice is added as a herald of the sunrise.

The world always has its seers, but boes not heed them till the event they foretold is past. Especially is this true in the great epochs, the times before the crisis.

The morning otar of hope is shining, and the clouds above it take on a graying tinge. The mountain tops of the future catch the first faint radiance, though the bases are yet in shadow.

A faint breath, like a psychic wave, stirs through the world of thought. More souls emerge from their slumber and wonder if at last the long looked for day is nigh.

Why paint the sunrise? For that is yet unber the veil of the future. And it may come through black clouds and storm. Who knows? It is enough for us to feel that it will come; that sooner or later the new day will flood the world with light.

Mankind is on the eve of a spiritual awakening. Liberty is again to lead the races. The old creeds, dogmas and husks are to be supplanted. Old errors will pass away, and old truths will be seen in a new light. The century plant of progress, which has grown so wonderfully during the past hundred years, will burst into flower. Human brotherhood will cease to be merely a preacher's phrase and will become a vital fact,

The marvelous material advancement of the world will not end in machines, scientific formulas. It has another and deeper meaning. It will have its counterpart in human development. It will reach its logical result in an intellectual, artistic and spiritual unfoldment such as the world has never seen before. It will bring its blessings, not to the few only, but to all mankind.

The age is electric with new thought forces. Over the shoulders of the green old world is rising the dawn of a better day.—Personality.

HOME HAPPENINGS

—April showers galore.

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—Busy days for our farmers are at hand.

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—Our small boys welcome the warm weather as it will soon be time to pull off their shoes for the summer.

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—Misses Taylor and Crawford and Bennie Long went to Charlotte on Friday to spend the week end.

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—Likewise our shoe cobbler will be glad when the boys lay aside their shoes for he has been kept busy all the winter.

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—Mr. A. L. Avery enjoyed a week-end visit at his home near Morganton. His children have had measles, but have recovered.

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—Rev A. S. Caldwell filled the pulpit in Little Joe's church Sunday afternoon. Rev. W. M. Walsh preached at Davidson Sunday.

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—Rev. W. T. Walker preached at Bethany Sunday. In the absence of Mr. Walker, Mr. Lowrance conducted Sunday school in the church.

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—Mr. W. B. Parks has gone into the Davault house, which has been made vacant on account of Mr. Avery breaking up housekeeping.

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—Supt. Walker left Barium on last Monday for Carthage where he will attend a meeting of Fayetteville Presbytery in the Presbyterian church at that place.

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—Mr. Hill left Saturday for Charlotte, where he expects to engage in work for the Presbyterian Standard. He has formed many strong ties here and we regret to see him leave. We wish him good success in his new field of labor.

* * * *

—A goodly number of our workers are planning to attend the Tri-State Conference of orphanage workers at Oxford on April 14th. This will afford them a grand opportunity to see orphanage work carried on on a large scale.

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—We have added several more Holstein milch cows to our herd. When our pasture begins to furnish grass for our cows the supply of milk and butter will be more plentiful.

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Mr. Kerr, of the Coddle Creek neighborhood, below Mooresville, was a visitor in the Home on last Monday afternoon. He was very much impressed with the manner in which the children are trained here, after being shown through the Home.

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—Our pear and peach trees are in full bloom now. The apple trees are showing little signs of life, and they are not at all in danger even if we should have a big frost. It would certainly be a great blessing to the Home if there is no more freezing weather, and this will make it possible for us to have a bountiful pear and peach crop this year.

* * * *

—One of our little six-year-old boys was saying his prayers the other night when the passenger train from Statesville came along. The little engine was puffing mightily coming up the grade just before it reaches Barium. The noise of the train evidently got right-of-way in the little fellow's brain for he said aloud: "Boys, she's reaping where she sows."

—Mr. C. C. Hook of the firm of Hook and Rogers was here on Wednesday looking into the matter of plans for the new school building. The firm has given two plans both of which are attractive and it is probable that our building will be patterned after one of them.

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—Rev. W. M. Walsh and Rev. W. T. Walker were at Mocksville on Friday to see the school building there which is built by one of the plans that the Hook & Rogers have shown us with a view to seeing whether we shall build on this plan.

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—Mr. J. B. Dodson representative of the firm of Warren-Webster Company of Atlanta, was here last Friday, prospecting with the view to suggesting plans for the installation of our heating plant. We are hopeful of getting at this work in the near future now.

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—A society has been organized in the First Presbyterian Church in Fayetteville known as the "Presbyterian Mission Circle," with a membership of 18 members of that church. Miss Kate B. Smith, one of the stanch friends of the Orphanage is president and leader of the society. Mrs. James W. Tomlinson is secretary, and is also a warm friend of the Home. In a letter from the secretary, we are assured that the society will have the cause of the Barium Springs Orphanage on their hearts during the coming year more than ever before.

Children.

"I know not a man so poor that he would not feel richer for a child. I know not a man so happy that he would not feel happier with a child in the house. It is the best thing that the good God gives to us. It makes a man more gentle and more strong. And a true women—her heart is like an empty nest if she has not a child."

Across The Styx.

"Here's a shade won't give his name," announced the imp who was registering guests.

"What does he say?" inquired Satan.

"Says to put him down as John Doe."

"All right, and just put him in the oven to bake."—Louisville Courier Journal.

Children Are Assets'

What children are today, the nation will be when they grow up.

If any considerable number of them are mistreated, physically or morally wrecked, or permanently injured in their childhood, the nation will be loser.

In their youth resides the hope of progress. When we allow boys and girls to become injured or crippled we throw a heavy burden upon the generation to come; it is like putting a mortgage upon the future.

An industrial condition which allows children of a tender age to be used as workers should be corrected, for it is not right.

In the handling of their resources, Americans have wasted as well as produced. This is bad enough with reference to our forests and coal mines, but in regard to children it is both pitiful and shameful. It is encouraging, however, to note that an improvement is being made along the line in various States. The enactment of compulsory education laws is one of the factors that is helpng to bring about such improvemant.—Twin City Sentinel.

Great Orphanage Conference.

The Tri-State Orphanage Conference at Oxford, beginning next Tuesday, is to be a great gathering of orphanagew orkers. Noted men with many years experience in orphanage work in North Carolina, South Carolina and Georgia will meet at the Oxford Orphanage and discuss the problems that daily confront orphanage workers. On the program will be found the names of men as speakers who have made orphanage work a life study, men who have master ed their subjects thoroughly and will be able to throw some light on this great work with its many difficulties. Then, too, the visit at Oxford and the opportunity of seeing how the work is carried on in this great institution ought to prove a source of great value to all orphanage workers. The Oxford Orphanage is the pioneer orphanage of the State; and cares for over 400 children, being probably the best equipped orphanage in the State, or the South for all that matter. The following is

GOOD ALWAYS LIVES

There was never a sunbeam lost,
and never a drop of rain:
There was never a carol sweet
that was sung in vain:
There was never a noble thought,
through endless years it lives,
And never a blacksmith's blow,
but an endless use it gives.
Know then that it still holds true
from the skies to humblest soil,
That there is no wasted love, and
there is no wasted toil.

--Ex.

the program sent out by the Oxford Orphanage in a handsome little pamphlet, neatly and artistically printed:

TUESDAY, APRIL 14TH

4:00 P. M.—Inspection of plant.

7:30 P. M.—Address of Welcome by General S. B. Royster; President's Address, by E. Leff Waggoner; informal Reports from Institutions.

WEDNESDAY, APRIL 15TH

9:75 A. M.—Devotional Exercises, by Dr. W. P. Jacobs.

10:00 A. M.—The Placing-Out Plan, by Dr. H. K. Boyer, and M. C. Reynolds.

11:00 A. M.—Educational Readjustment, by Rev. M. L. Kesler, and Dr. W. P. Jacobs.

2:30 P. M.—Entertainment of mothers, by Dr. I. N. Cole, and Deaconess Gadsden.

3:30 P. M.—Questions Asked and Answered.

5:00 to 7:00 P. M.—Informal Reception to Visitors.

7:30 P. M.—Exercise by children.

8:30 P. M.—Community Obligation, by Rev. A. T. Jamison.

THURSDAY, APRIL 16TH

9:45 A. M.—Devotional Exercises, by Rev. W. T. Walker.

10:00 A. M.—What shall be Done with the Unpromising Girl? by Rev. J. A. Smith, and Rev. W. B. Wharton.

11:00 A. M—Diseases of the Eye, by Jno. E. Ray,

12:00 M.—Election of Officers.

What The spider Meant

When Mark Twain, in his early days, was editor of a Missouri paper, a subscriber wrote to him that he found a spider in his paper, and asked him whether that was a sign of good luck or bad. The humorist wrote him this answer and printed it:

"Old Subscriber: Finding a spider in your paper was neither good luck nor bad luck for you. The spider was merely looking over our paper to see which merchant is not advertising, so that he can go to that store, spin his web across the door, and lead a life of undisturbed peace ever afterward."—Ex.

Nell—Jack told me, last night, he had given me his heart.

Belle—Well, it's damaged goods. He told me, last week, I had broken it.—Boston Transcript.

How the Children ARE Trained in the Home

By One of the Boys.

VII.—SEWING DEPARTMENT.

How many boys or men are there living today who have never experienced wearisome delay and painful worry upon opening their ward-robe and finding that all the buttons on that shirt you were planning to wear on that special occasion have been crushed by ironing at the laundry, and drop off the minute you touch them? Or how about those buttons on that suit that were only put there to stay until the suit got out of the store, and then are ready to drop off at any moment; or suppose you have an accident and tear some part of your clothing, and then need it again before you have time to go up street and find a tailor who can drop everything right then and there and wait on you. Alas, what are you going to do in a predicament of that kind? You are indeed fortunate if you have a good old mother upon whom you can place your troubles at any time. But suppose you haven't and must of necessity turn to that young wife or to a sister for deliverance from your troubles when you are pressed for time and in a big hurry. Oh! no, your prayer for mercy reaches deaf ears, and you get a fifteen minutes lecture, free, for not seeing about these things in advance; and besides she doesn't even know where there is a needle and hasn't a bit of thread, and really doesn't know how to do the work anyway, and then upon second thought, she admits that she would be glad to do it but hasn't time, in fact, she is already late at that tango-tea-bridge party and will have to almost break her neck in order to get there before the fun begins. Alas! alas! and alas! What is a helpless man going to do in a circumstance like that? He must either keep a tailor in attendance all the time or else supply himself with sewing paraphernalia and learn to sew. The majority of the girls of today buy their clothing ready-to-wear and sewing has become a lost art with them,

But wait a minute, hold on, listen. We were not talking about Barium girls in the above picture of distress. Oh! no. If we were we would prefer to put this sketch in the right-hand corner of the back page of some Western Paper where they would never see it; because if they did, they would certainly resist such a "slam." Only the other day the writer made some slighting remark because the girls do not lasso some of the boys and sew buttons on their coats and put a stitch or two in their "backs" where their coats are torn, and as a result of this remark, he had all of his clothes overhauled before night of that same day, and it was done gratis.

Our sewing room is located in the annex to Annie Louise Cottage, and occupies a spacious room. The equipment consists of five machines and the usual fixtures found in a sewing room. Miss Annis Barnette of the Hopewell Church neighborhood is director of the sewing department, and the progress being made by the girls in this department is very promising.

All the work in the sewing room is carried on by the members of our senior class, with several exceptions. The girls who compose the sewing class are Virginia Long, Elnora Stanley, Olive Hundley, Janie Gilland, and Edna Bradford of the tenth grade, and Ruth Stanley and Annie Hartsell of the ninth grade. Cottie Cherry, another member of the tenth grade, has missed the benefits of the sewing department as she has been an assistant at the superintendant's office for several years, but we believe the training she has received in office work will more than make up for this deficiency, even if some unfortunate man does have to worry

Continued on fourth page.

Our Fatherless Ones

REV. W. T. WALKER, Editor-in-chief.

Published Weekly by the Presbyterian Orphans' Home.

Entered at the Postoffice at Barium Springs, as second-class matter.

On the expiration of time for which payment has been made for this paper it is legal to continue to send the paper for one year. After the one year the paper must stop by law.

SUBSCRIPTION RATES.

Single Subscription.....$1.00 per year
5 to 10 Subscriptions.....75 cts. per year
10 to 50 or more Subs.....60 cts. per year
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THURSDAY, APRIL 9TH, 1914.

As was indicated by Mr. Hill in the last issue of the paper the Publicity Committee have asked that I act as editor of Our Fatherless Ones until the meeting of the Regents in June when it is expected that formal action will be taken for the future editor of the paper. I have reluctantly agreed to do this, as the committee were of the opinion that this was the best course to pursue.

I wish to emphasize some points in Mr. Hill's farewell article of last week and by doing so would say that we fully appreciate the efforts rendered by Mr. Hill for the paper and are gratified at the showing which he has made. We are fully convinced that he has endeavored to render good service in behalf of the paper and the Institution, which he has represented, and we rejoice with him in the success which he has attained.

It was a source of regret to us all to see Mr. Hill leave the Home. He has made his impress upon the hearts of our workers and the children and we were reluctant to see him go. It was with earnest hope that he may have abundant success in his new field of labor, that we bad him good-bye.

As we look forward to the future of Our Fatherless Ones we do so in sincere desire that the *right man may be secured for* it's future editor, that the circulation of the paper may be greatly increased and that our list of advertisements may be greatly enlarged. We ask the cooperation of the Home's friends to this end. Certainly we should have a much larger number of subscribers to the paper. We should be glad to see a larger number of clubs secured among the churches of the Synod. I shall have more to say soon, looking to this end. It is also hoped that more of the friends of the home will see fit to advertise in our columns.

I would solicit the hearty cooperation of the friends as I undertake, even for a time, to discharge the duties of editor of the paper in addition to the responsibilities already upon me.

Fraternally yours,
W. T. Walker.

The Mountain Preacher.

The working preacher of the hill is now preparing for his next year's crop. Not the preacher of the mountain village, nor of the larger town on the Railroads, where the glare of the arc light, reflects from the corner of the eye, but the preacher of the hills. That strong faced, sturdy, gray haired patriarch, that discourses every Sunday at the Happy Hollow, Quality Ridge, Chigger Hill, Possum Trot, Loafers' Glory and a hundred other little churches with quaint hill names, set on green ridges, or in secluded coves, fitting places for the worship of God, close to Mother Nature.

The preacher of the hills works. His sermons are not inspired in in some well appointed library on theology, but behind the plough handles, with the lines around his neck urging Old Buck down the cotton or corn rows; or to music of resounding blows of his ax. as he splits his 400 rails a day to fence the new clearing. He reads of Billy Sunday's $1,000 sermons as he reads a fairy tale. He asks little for his work and gets less. He preaches for the good he can do and for the glory of God. He is a Christain martyr.—Charity and Children.

HOW TO USE THE BIBLE.

Suggestions of Bible Readings For All Times and Seasons.

The following selections from the Bible were endorsed by the Ministerial Association of Statesville and printed in the Statesville Landmark.

When in sorrow, read John 14.
When men fail you, Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget yourr blessings, read Psalm 103
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1:19:27.
When your faith needs stirring, read Hebrews 11.
When you feel all down and out, read Romans 8:31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11:25-30.
When you want Christian assurance, read Romans 8:1-30.
For Paul's secret of happiness, read Colossians 3:12-17
When you leave home for labor or travel, read Psalm 121.
When you grow bitter or critical, read I Corinthians 13.
When your prayers grow narrow or selfish read Psalm 67,
For Paul's idea of Christianity, read II Corinthians 5:15-19.
For Paul's rules on how to get along with men, read Romans 12.
When you think of investments and returns, read Mark 10:17 31.
For a great invitation and a great opportunity, read Isaiah 55.
For Jesus' idea of prayer, read Luke 11:1-13, Matthew 6:5-15.
For the prophets' picture of worship that counts, read Isaiah 68:1-12.
For the prophet's idea of religion, read Isaiah 1:10-18. Micah 6:6-8.
Why not follow Psalm 119:11, and hide some of these in your memory?

The Place To Rest.

"The best place to recuperate is in the company of Jesus," says Rev. T. Phillips. "'Come ye apart with Me, and rest awhile.' Jesus never uttered a grander or a more gracious word than when he said, 'Come unto me, and I will give you rest.' That means there is recuperation in the company of Jesus. They that wait upon the Lord shall renew their strength.' A holiday, then, is a holy spell of rest and peace. No man has more religion than he takes away with him on his holidays, and the vacation is wasted unless it sends us back with more than we took away."

If Only We Lived It.

A story has been told recently of an English official from Peking, who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese empire. In reply the official said that he had once asked a high mandarin. He went in the room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Them laying the book upon the table, he put his hand upon it and said: "If the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."—The Young Christian Worker.

You can never drive out the uncleanness of evil except by pouring in the clean wholesomeness of Christ. Try it you who want to break loose from the shackles that you know are keeping you away from the great blessing of God and from the pure sweetness of his free and holy life.—Robert E. Speer.

Higher Education is the Need of the South.

"In porportion as mind is greater than matter, as soul is greater than body, and spiritual things greater than material things, the value of the manhood and womanhood of the south is greater than all of its vast material resources. The output by the schools and colleges of the south of 'students' is worth to this section and to the world many times the output of its coal mines and its iron furnaces and its cotton mills. These material things are of trifling importance as compared with the nigher things represented by 'stulents.' Great is the responsibility of the men and women in the schools and colleges who are training these boys and girls and young men and young women and fitting them to do their part in the world. Their work has never been adequately appreciated either financially or in public recognition of its pre-eminent importance in the individual and of the country.

While we are striving to utilze the material resources of the south, to turn its coal and iron and timber and water powers into wealth-creating factors, it is even more importont that the vast undeveloped, non utilized resources of the untrained and uneducated boys and girls of this section should be utilized by fitting them by education and by training of work, and the education that fits them for responsibilities of life, to become greater factors in the world's affairs than all the coal and iron and timber of this or any other section. While striving to improve the soil of the south, still greater efforts should be make to improve the souls and bodies of the undeveloped and unimproved men and women and boys and girls of the south."

What Good is There In It?

(From the Observer's Report of a Sermon By Bishop Kilgo in the Charlotte Revival.)

"Every now and then I meet somebody who says to me, 'Do you really think it is any harm to go to the theater, or to play a little game of cards, or to have a nice parlor dance in your own home? Do you really think it is any harm to tango?' (Laughter) Well, thank God I haven't thought on that low plane since my mother took knickerbockers off me. Every now and then I meet a young miss who has more impertinence than brains, who says, 'I don't believe there is any harm in dancing. I don't approve of any such narrowness as that.' Well, to tell you the truth, I don't believe it will harm you young woman. The crowd I see tangoing, I don't believe that the tango or anything else will hurt them very much, but I will say that when they die I don't think the intellectual life of the community will suffer any great loss or the moral wealth of the city will take a slump. I am not in this world trying to see how little harm I can do. I demand of you, What good is there in these things? How many souls are saved by your tangoes or your bridge parties? How much spiritual inspiration do you derive from them, how many widows are comforted by them? 'Oh, but,' you say, 'every now and then we have a charity ball.' Yes, and I'll tell you that every dollar you give to that kind of thing is tainted; yes and worse than tainted. I demand of you, what good is accomplished by your bridge parties? How many missionaries are sent abroad as a result of them? To what degree do they stimulate your interest in Bible study? How much good is there in it? Jesus Christ was not here to build a great dam to turn back the black currents of the evil forces, but to dig a great wide channel in which purity and goodness might flow on and on, bearing us on their floodtide into the city of God. A man who is going around asking. 'What harm is there in this?' is no more a Christian than a Buddhist is a Christian."

Why Go To Church?

For four excellent reasone President W. A. Harper of Elon College says that he is happy to have the privilege of going to church. He gives them as follows: "First, my Master did. Secondly, I go to church because I enjoy it. Thirdly, I go to church because it does for me and my life what nothing else can. And finally, I go to church because it gives me a foretaste of Heaven."—Bibilical Recorder.

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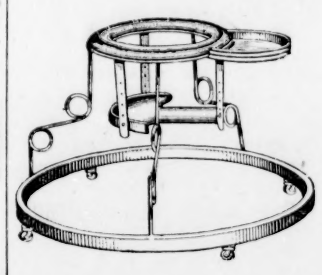

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THURSDAY, APRIL 9TH, 1914.

Billy Sunday.

New York has heard Billy Sunday at last. For several years the baseball evangelist has been stirring big audiences and conducted mammoth revivals throughout the country, but it was not until March 9 that the metropolis had its first opportunity of measuring the man who had been storming the strongholds of sin so successfully elsewhere. In point of numbers, his New York debut was a marked success. Indeed, it was somewhat overdone, for the disappointed who could not find admittance at Carnegie Hall were far more numerous than the audience inside. His sermon was a characteristic one, a trenchant reminder to church members of their shortcomings, couched in language that no evangelist but Sunday could use on a platform, and replete with colloquialisms of the ball field, which were flung home with a stalwart muscularity. It was hot shot all the way through for sin and sinners; rich sinners and poor sinners, sinners in the pulpit and in the pew, sinners in business and sinners out of it. Moody, Harrison, Richard Weaver, the collier; Henry Varleo and other evangelists of the vigorous type, active and energetic though they were on the platform, would have been as graven images in contrast with the swift, lightning-like movements of Sunday.

Yet, back of all his eccentricities, and in spite of the fact that his initial appearance in New York was largely attended by the curious, Billy Sunday had a message to deliver and he delivered it in right good earnest. Nor was it the less effective because of his mannerisms. His epigrams were snapped into the very faces of his auditors, and, though they did not arouse enthusiasm as in other cities, were far from being ineffective.

In some respects, Billy Sunday's power as an evangelist cannot be measured by his first meeting in New York. Probably no evangelist ever faced an audience with so large an admixture of curiosity seekers; but even with these, some of the truths he uttered must have found the mark. In other cities his rude eloquence has been made instrumental in winning thousands over to better lives. His methods have been criticized and his eccentricities derided; but in spite of it all, he has been an undeniable force in the evangelical field. What he might accomplish in a series of revival meetings in New York is a problem which may be learned hereafter.—Christian Herald.

We shall find it twice as difficult to fall into sin if we have prayed against it that very morning, or if we thank God for having kept it from us that very evening.—Dean Stanley.

Children's Village

For Wayward Boys

New York State has taken a wise and progressive step in establishing a home where boys are sent from the juvenile courts of New York City, and given a more favorable chance to make men of themselves. We clip the following interesting account of the training the boys receive at The Village from the Outlook Magazine, for the benefit of our readers. In many respects the work here at Barium and that of the New York school are conducted on the same plan, certainly as in regard to the training of the boys.

"One way to keep prisioners in durance is to make life in jail so attractive that they wont want to escape. That is substantially the method adopted by the directors of the Children's Village at Dobbs Ferry, New York.

The village which is an outgrowth of the New York Juvenile Asylum, is not a prison in fact, but, inasmuch as it exists for the correction and regeneration of boys committed from the Juvenile courts of New York City for all manner of offences for which they would go to prison but for their tender age, the analogy holds good. Since the village was established in the beautiful Echo Hills of Westchester county eight years ago its directors have saved a great deal of money on bolts, chains, walls, guards, and the usual means by which the continued presence of persons in a given locality is assured. These prison adjuncts simply don't exist in the Village. And yet, with a population of 550 healthy boys, endowed with all the restlessness of youth, the yearly average of attempts to escape isn't more than seven or eight at the most.

To understand why even the wanderlust of youth calls almost in vain among the Echo Hills one has only to see the Village. As one approaches it up a road that winds among alternating patches of forests and plots of immaculate lawn one expects to come upon the handsome manor house of some barren of finance. And when suddenly emerges upon a high plateau, rimmed, by twenty handsome residences of stucco and shingle, it gives one a thock to be told that these "Cottages," as they are modestly called, are not the residences of surburban millionaires. but that each is a shelter for a score of exuberant boys, watched over by a "house mother," and a "house father," who gives the youngsters the intimate attention that many of them missed in their "homes," in the slums of New York.

The secret of the success of the Children's Village lies in the fact that the boys are given plenty to do in the direction of their natural bent.

Half the day is devoted to the regular public school course, but during the remainder the Villagers work in the vocational school of the institution at whatever trade they elect, upon the understanding that they must adhere to their original choice. It is noteworthy that the energy expended in these vocational courses is directed to some very practical end. Thus under the guidance of such competent instructors, the boys construct their own houses and the furniture therein, and themselves install all accessories such as plumbing, electric wiring etc. Juvenile tailors make all the clothing of the community, youthful shoemakers shoe the village, young farmers raise vegetables and live stock for the consumption of themselves and for their companions, and all the printing in the village is done by the boys in the printing school. Others construct telephone and telegraph systems, provide entertainment by their participation in the village brass band, and furnish fire protection by the maintenance of two fire companies.

The development of the individual boy is fostered by the close attention to the individual needs possible when boys of the same type or grade are segregated under the care of a house father and a house mother, and by the system of rewards which puts it in a boy's power to earn cash credits up to ten mills a day.

The terms for boys committed to the Village range from two to three years Upon their discharge the boys are either returned to their homes in the city or are sent to homes found for them in the rural districts of the country, usually in the Middle West. A careful "follow up system," has proved that seventy four per cent. of those who return to their old haunts become useful citizens, while the number of those sent into a new environment who "make good" there amounts to 90 per cent.

Definition of an Optimist.

An optimist is one who does not permit a personal grouch to spread itself over the whole field of his vision.

He does not see in his own disappointed desire the general depravity of mankind.

He does not mistake an inward disturbance of digestion for an outward reign of evil.

In other words, he does not think with his liver.

The optimist is thoroughly imbued with the American spirit, that is constructive and that is not frightened by trifles.

He does not see in the fly on the nearby window a monster on the distant hillside, nor does he waste ammunition shooting at a gnat in his eyebrow under the error that it is a squirrel in the treetop.

He looks at life sanely and as a whole. He is broad enough to see both the past and the present and to realize therefore that the world is moving in the right direction.

An optimist smiles not only with his mouth, but with his eyes. He is glad not only in his words, but in his heart. He likes folks not only for his own sake, but for theirs.

An optimist helps build up his town, boosts for his community, says a good word for his neighbor.

He is the salt of the earth. He is the light upon a hill. It is good for any nation to have him as a citizen. good for any man or woman to have him as a friend.

If you wish to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you; and then to you nothing will be pure. You will spoil everything you touch, you will make misery for yourself out of everything which God sends you; you will be as wretched as you choose.—Charles Kingsley.

Shriner's Special To Atlanta Via Southern Railway.

The Southern Railway has been selected as offical route to Atlanta by Oasis Temple to Shrine Meeting, May 10-13th. Special train will leave Charlotte at 11:00-PM Sunday May 10th, arriving Atlanta following morning, and returning will leave Atlanta at 2:00-AM, E. T. Thursday, May 14th, arriving Charlotte same morning.

This Special Train will be composed of the latest design Pullman compartment drawing room, steel electric lighted sleeping cars, dinning car, and baggage car.

The entire train will be parked at Shrine Park during the Atlanta meeting and every facility will be arranged for the comfort and convenience of those occupying the cars while there.

The following low round trip fares will apply from stations named:

Charlotte	$8.25
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Winston Salem	10.75
Greensboro	11.10
Gastonia	7.65
Statesville	9.60
Hickory	9.00
High Point	10.60
Rock Hill	7.60

Fares from all other points on same basis. Dates of sale May 7th to 13th inclusive, with final return limit May 20th, with privilege of extension of final limit until Jnne 20th by depositing ticket and payment of 1.00.

Passengers from other points may use regular trains into Charlotte, connecting with the Special Train.

In addition to the Oasis Special there will be extra Pullman cars operated on a number of regular trains to and from Atlanta to take care of special car parties and general travel. Arrangements for special cars should be made in advance.

All applications for reservations on Oasis Special starting at Charlotte should be made to Mr. Thos. Griffith, Recorder. Charlotte, N. C., direct. Applications for reservation in all other cars and all arrangements for special parties, cars, etc., should be made through any Southern Railway Agent, or,

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HUMOROUS

And Then Some.

In order to impress upon his congregation the length of eternity, a colored preacher used the following illustration:

"If a sparrow, breddern, should take a drop of water from the Atlantic Ocean at Coney Island, and with this drop of water in its beak should hop a hop a day until it reached the Pacific Ocean at San Francisco, and when it got there should let the drop fall into the Pacific, and when this was done should turn around and hop a hop a day all the way back to Coney Island and get another drop and do the same thing over, and keep on doing this very same thing until it had carried the whole Atlantic Ocean over into the Pacific, it would then only be early morning in eternity."—Current Literature.

Cousins of Solomon.

The story is told of a well-known traveler who on one journey was much annoyed by a pedantic bore who forced himself upon him and made a great parade of his learning. The traveler bore it as long as he could, and at length, looking at him gravely, said:

"My friend, you and I know all that is to be known."

"How is that?" said the man, pleased with what he thought a complimentary association.

"Why," said the traveler, "you know everything except that you are a fool, and I know that."—London Evening Standard.

Better Yet.

"If the high cost of living keeps on, the rich themselves will feel the pinch of it."

The speaker was Brand Whitlock, Mayor of Toledo. He continued:

"I know a Toledo banker who has already begun to retrench. His daughter said to him the other day:

" 'Father, dear, I need a new Fall riding habit.'

" 'Can't afford it,' the banker growled.

" 'But, father, what am I to do without a riding habit?'

" 'Get the walking habit.' "—New York Tribune.

Strata of 1885.

"Professor," inquired Farmer Si, "what are you digging for in my back yard?"

"I'll pay you well!" shouted the archeologist. Great discovery! I have found the bones of a prehistoric mammel hitherto unknown!"

"Sorry, professor; but that's an old wire bustle that I buried over twenty years ago, long with some other junk."

Good Enough Reason.

The teacher was finishing a discourse on literature and some of its leading lights.

"Now, James," she asked, "which would you rather be, Shakespeare or Rudyard Kipling?"

"Kipling," answered the lad, without a moment's hesitation.

"Why?" asked the teacher.

"Cause he's alive."—New Orleans States.

Let Ethel be Generous

"Here is an apple, Willie. Divide it generously with your sister."

"How shall I divide it generously, mamma?"

"Why, always give the larger part to the other person, my child!"

Willie reflected for a moment; then he handed the apple to his little sister, saying, "Here, Ethel, you divide it!"—Ex.

Something New.

The new minister was asked to dine at the home of one of his parishioners, and, of course, responded to the request to say grace. In the little pause which succeeded the "aman" the small daughter of the family exclaimed naively:

"Well, my papa don't know that piece!"—Harper's Magazine.

Sounds Plausible

"Pop, why does the moon get full?"

"I don't know. Don't bother me."

"Pop, I guess if the moon would only stick to the Milky Way it wouldn't get full, would it?"—Lippincott's.

How the Children Are Trained In The Home.

Continued from page one.

along through life without buttons on his clothes. But he still has another chance; he can do like the women folk, and use pins to the exclusion of buttons.

These girls have graduated, as it were, in all of the other departments of the work having served their time in the kitchen, laundry and cleaning-up groups. They spend their last year in the Home in the sewing room, and it is in this department that they receive the finishing touches to their industrial training.

Now as to the amount of work done in the sewing room we are informed that there is a great amount of it done. Some of the children have no "clothing people" and all of the sewing for this number is done in the sewing room. Some of the "clothing people send the cloth instead of ready-made garments, and this work is done by the girls. All the sewing in the making of table covers, sheets, pillow cases, window curtains and napkins is also done by the girls. As to the mending of clothes, most of this work is done by groups of smaller girls that rotate from one department to another.

But you ask how much work can one of these girls do in making garments? Well, Virginia Long is the youngest and the smallest girl of our senior class, and to illustrate this point we shall relate what she did on one occasion. (The other members of the class being larger and older than Virginia of course they would be expected to do more.) During those extremely hot days last summer Virginia cut out the goods and completed five dresses for medium sized girls in about four days. Now remember Virginia is not over four feet tall and is only about six——, well we don't know how old she is, but she is old enough to be in that class of girls who invariably try to make you believe that they are really three years younger than their actual age, but anyway, Virginia is a little girl and only about two years ago we had a letter printed in Our Fatherless Ones from Virginia in which she asked Santa Claus to send her a baby doll that would go to sleep, but Santa Claus must have known that she was over twelve years old because he did not send her a doll, and from this letter we can figure out pretty closely that Virginia is fifteen (?) years of age. Think of it, a little girl fifteen (?) years old making five dress in four days. The only gloomy side to this story of thriftiness and progressiveness is that it is less than two months until graduation day, and then in the course of several more months it is possible that Virginia and the other girls (still better) will be sewing for a wedding day.

Marry? Yes, before Christmas. It's a cinch that some nice young man with a business eye has already figured out where he is going to get a nice young wife who is worth her weight in gold—pure gold. But we do not intend to be an advocate of hasty marriages. Yet, we can readily see that some young man is going to make a "big find" and it is only natural that he should try to possess his treasure without unnecessary delay and she, being almost perfectly trained in the arts of home-building, can make her decision confident and unafraid.

History proves that the majority of our girl graduates marry early after leaving the Home, and as a rule they are wise enough to always select the worthy, solid, dependable man, in preference to the idle, unworthy type of humanity. "They are the salt of the earth" when it comes to domestic usefulness in a home.

If Only We Lived It.

A story has been told recently of an English official from Peking, who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese empire. In reply the official said that he had once asked a high mandarin. He went in the room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Them laying the book upon the table, he put his hand upon it and said: "If the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."—The Young Christian Worker.

THE BOY WE WANT.

A boy that is truthful and honest
And faithful and willing to work;
But we have not a place that we care to disgrace
With a boy that is ready to shirk.

Wanted—a boy you can die to,
A boy that is trusty and true,
A boy that is good to old people
And kind to the little ones, too.

A boy that is nice to the home folks,
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

These are the boys we depend on—
Our hope for the future, and then
Grave problems of State and the world's work await
Such boys when they grow to be men.

—Evangelist.

The Protest of Ulster

The determined resitence of the Protestant section of Ireland to the passage of the Home Rule Bill is creating an acute and dangerous situation in Great Britain. The liberal party, which is in power, has been forcing the measure through the houses of Parliament, apparently indifferent, or possibly blind, to the storm that was threatening. The Presbyterians and the Protestants declare that they will die rather than consent to have their civil religious liberties handed over to the tender mercies of Romon Catholic rule in Ireland.

It is a curious feature of the situation at large, that the Irish societies in the United States are holding public meetings on the one hand, to denounce the President of the United States for its alleged surrender to the British Government in the matter of Panama Canal tolls, and, on the other hand, to endorse the policy of the same British Government in the connection with Ireland and to goad it on to the most aggressive and intolerent measures in suppression of the revolt of Ulster. This may be constructed as natural and reasonable from their point of view.

But not so natural or reasonable or worthy to be condoned is the attitude of our American daily press toward the question. Almost without exception, the great newspapers voice the Roman Catholic sentiment and have no words of praise for the heroic determination of the men of Ulster, no fair and intelligent recognition of the causes that lie behind the protest and organized resistance. With a strange and narrow disregard of all the lessons of history, American leaders whose freedom in church and State was won at so tremendous a cost are demanding that Great Britain hand over the law-abiding and liberty loving and prosperous counties of Ireland to the political control of a priest-ridden intslerant and ignorant majority whose religion demands the repression of true freedom and whose failure to prosper as their Ulster neighbors have done is at once proof and exhibition of the blighting effect of Romish influence.

Ulster is wiser than the United States have been. One by one our commonwealths are lapsing into a state of fatuous indifference to the perils of domination by the 'Romish priesthood and its subservient political representatives.

A blind confidence in the bland professions of patriotism and altruism put forth by Cardinals and Roman Catholic leaeers has led our Protestant men into a delusion that Rome has changed. Sooner will the Ethiopian change his skin or the leopard its spots. In her hour of need and conflict, Ulster mealts and shoulp receive the sympathy any prayers and moral support of every Protestant Christian throughout our States.—Christian Observer.

The Place To Rest.

"The best place to recuperate is in the company of Jesus," says Rev. T. Phillips. " 'Come ye apart with Me, and rest awhile.' Jesus never uttered a grander or a more gracious word than when he said, 'Come unto me, and I will give you rest.' That means there is recuperation in the company of Jesus. They that wait upon the Lord shall renew their strength.' A holiday, then, is a holy spell of rest and peace. No man has more religion than he takes away with him on his holidays, and the vacation is wasted unless it sends us back with more than we took away."

Home Sweet Home

Oh, home it is a sacred place—or was, in olden days, before the people learned to chase to moving picture plays; to tango dances and such things, to skating on the floor; and now the youthful laughter rings within the Home no more. You will recall old men and dames, the homes of long ago, and you'll recall the fireside games the children used to know. The neighbors kids would come along with their own kids to play, and merry as a bridal song the evening passed away. An evening spent away from home in old days was rare; the children hadn't learned to roam for pleasure everywhere. But now your house is but a shell where children sleep and eat; it serves that purpose very well—their home is on the street. Their home is where the lights are bright, where ragtime music flows; their noon's the middle of the night. their friends are—Lord who knows? The windows of your home are dark, and silence broods o'er all: you call it Home—God save the mark! 'Tis but a sty or stall!

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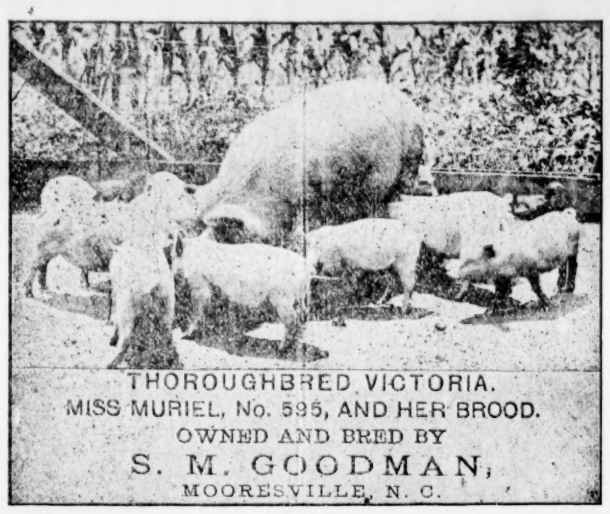
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